

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, SEPT. 27, 1917

NEW SERIES, VOL. XIX, NO. 39

NOTICE.

By J. C. Parker, Laurel, Miss.

I am to present to the State Convention the report on Publications, and in as much as I propose to make some radical recommendations, and for fear that some one, for the lack of time, could not explain his views, I deem it best to publish my recommendations and invite a full discussion through the Record of any point involved. They follow:

"We, your committee, recommend that this convention appoint a board of trustees composed of fifteen members, five to serve one year, five to serve two years, five to serve three years, with the understanding that this convention shall have the sole power to elect their successors, to act under instruction of this convention in the purchase of the Baptist Record or the establishment of a state paper to be owned and controlled by the churches represented by this convention.

We also recommend that this board of trustees be instructed to employ a secretary at a salary to be fixed by the board of trustees, whose duty will be to employ an editor, raise funds for the purchase or establishment of and maintenance of said paper.

EIGHTY EDUCATIONAL INSTITUTIONS DO TEACHER TRAINING WORK.

P. E. Burroughs, Educational Secretary.

During 1916-17 eighty colleges, academies, and theological seminaries coöperated with the Sunday School Board in teacher training work, leading to the bestowal of 5,053 teacher training awards.

Mississippi Woman's College, Hattiesburg, Miss. (509 awards), and Bessie Tift College, Forsyth, Ga. (371 awards), led all the schools in the number of teacher training awards.

Mississippi institutions received awards as follows:

Blue Mountain College, Blue Mountain—13 diplomas.

Hillman College, Clinton—8 diplomas.

Mississippi College, Clinton—93 diplomas.

Mississippi Normal College, Hattiesburg—16 diplomas, 4 "Talks with the Training Class," 24 "Graded Sunday School."

The Woman's College, Hattiesburg—44 diplomas, 72 "Winning to Christ," 65 "Talks with the Training Class," 84 "Seven Laws of Teaching," 66 "Organized Class," 71 "Doctrines of Our Faith," 70 Old Testament, 37 New Testament.

Jackson College (Colored), Jackson—5 diplomas.

Agricultural High School, Liberty—6 diplomas.

Institutions coöperating, 7.

Blue Mountain College, 13 awards.

Hillman College, 8 awards.

Mississippi College, 93 awards.

Mississippi Normal College, 44 awards.

The Woman's College, 509 awards.

Jackson College, 5 awards.

Agricultural High School, 6 awards.

Total Mississippi awards, 678.

Diplomas, 185.

In presenting this annual report of teacher training work done in the educational institutions, it is a pleasure to recognize the faithful coöperation of the presidents, the Bible teachers, and others who have contributed to make the report possible. Many of these workers have borne special burdens in submitting examinations, keeping records, and in general correspondence.

Sunday School Secretary J. E. Byrd has made faithful effort to secure the largest possible coöperation of the colleges in Mississippi. His labors here, as elsewhere, have been abundantly blessed.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY OPENS OCTOBER 3.

The next regular session of the Seminary will open Wednesday, October 3rd, at 10 a. m. The opening service will be held in the chapel of Norton Hall. The first meal will be served in New York Hall at supper on Tuesday, October 2nd. The hall will be open to receive students at any time.

The opening lecture of the session will be delivered on Thursday, October 4th, at 7:30 p. m., in Norton Hall chapel. The lecturer will be Prof. C. S. Gardner.

In this connection I would like to urge all students to try to report promptly for the opening exercises on October 3rd. Any students who are hesitating on account of financial difficulties would do well to write at once to me or to Mr. B. Pressley Smith, treasurer.

E. Y. MULLINS, President.

Norton Hall, Louisville, Ky.

The editor acknowledges that for ten days he has been the sickest ever and is still confined to his bed in the Mississippi Baptist Hospital. He takes the opportunity to remark—excuse him for not rising—that if any special excellency is found in this week's paper or last, good friends must be held responsible for it. Now is a good opportunity to make the paper better and to add a good list of subscribers. He also wishes to testify to the kindness of all in the hospital and to say it is one of the best places to get the worth of your money he has found.

BAPTIST VOLUNTEERS.

A very earnest effort is being made to enroll in the office of the Baptist Student Missionary Movement the names and addresses of all Baptist Volunteers for both home and foreign missions. We would like, also, to get the names and addresses of those who are considering such work, but who have not yet fully made up their minds or signed a declaration card. We would call attention to the fact that we are seeking volunteers for home missions for continuous or life service, just as we do for foreign missions. The Baptist Student Missionary Movement includes in its work both home and foreign missions.

We will greatly appreciate it if pastors, Sunday school superintendents and young people's presidents and secretaries throughout North America will forward to the general secretary of the Baptist Student Missionary Movement, Box 996, Fort Worth, Texas, the names and addresses of all young people who have either volunteered for service as missionaries or who are considering such service. It is our purpose to stay in the closest possible touch with the volunteers, aiding them by correspondence and otherwise in realizing their ambitions. For Chas. T. Ball 7890\$. .bortantn' sladly 7890 information regarding this matter, write Chas. T. Ball, Box 995, Fort Worth, Texas
CHAS. T. BALL.

FROM BROTHER MARTIN BALL.

My people placed the money in my hands and ordered me to Hot Springs. I had been suffering from ptomane poison for some weeks, the poison producing boils and blisters on my body.

I did not see how I could leave my work at this juncture, but they insisted and so I am here taking the baths. Am improving right along.

My "News in the Circle" will not be missed. I have nothing here from which to gather news. The Master's cause is at a low ebb here. Nothing doing.

I shall remain here until I am entirely well. The First church here has no pastor yet.

Hope you are well and the paper prospering.

Faternally,

MARTIN BALL.

New Waukesha Hotel Hot Springs, Ark.

The Mississippi Legislature met this week in special session to look after the tax valuation and other matters.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

September the 30th is Mission Day in the Sunday Schools.

Our Sunday Schools should do something handsome for the soldier boys next Sunday.

Love never asks, How much must I do? but How much can I do?

A Great Responsibility.

Mississippi Baptists have thrust upon them this year a great responsibility. It is the magnificent crops which the Lord is giving them. The growth of crops in Mississippi estimated through the Department of Agriculture is estimated as follows:

Corn, 84,500,000 bushels, against 47,600,000 bushels last year.

Wheat, 210,000 bushels, against 90,000 bushels last year.

Oats, 4,790,000 bushels, against 5,760,000 bushels last year.

Potatoes, 1,191,000 bushels, against 780,000 bushels last year.

Sweet potatoes, 7,140,000 bushels, against 6,314,000 bushels last year.

Hay, 400,000 tons, against 433,000 tons last year.

Cotton, 1,020,000 bales, against 811,769 bales last year.

In addition to this increase over last year's crop, the price is almost double for all products. Mississippians are going to have more money this year than they have ever had before from any crop. The question is what are they going to do with it? Here is the responsibility. If they use it wisely and well, God promises to continue to bless them. If they use it for themselves, God promises that disaster will follow.

The Pastor's Responsibility.

I am sure that our pastors have heard it until it has become an old saying with them, but it must still be repeated—the pastor is the key to church progress, growth activity and usefulness.

As the undershepherd of the flock, the pastor is to lead the church in the practice of the truth as well as to instruct them in the truth. Consequently, he is not only a preacher of sermons; he is also a leader of men. He is to see to it that his church is developed in the spirit of benevolence as well as instructed in the doctrines of grace. In the great commission Christ says, "Disciple the nations" and then after these disciplined ones have been baptized in the Christ they were to be instructed so that they would become obedient to the will of Christ.

Now to do this the pastor must teach his people to observe all things whatsoever Christ has commanded. That includes missions. You will notice that they are to "observe." This means that they are to observe what Christ has taught. Hence, they are to become missionaries in spirit and in practice.

I have never known a church with a real

missionary pastor to fail to become missionary in spirit and in practice. I have never known a church which did not have a missionary pastor to become missionary in spirit and in benevolence. What the pastor is the church will become if the pastor stays with the church long enough. If he is in sympathy with missions and gives to missions, his church will become such. If he is antagonistic, or indifferent, the church will become such.

Here is the responsibility of the pastor. Christ did not put him in authority to push his own interest. He is there to push the interest of Christ. It is not optional with him as to whether he will or will not lead his people in denominational and kingdom work. It is imperative that he do it. Here is the test of his faithfulness. If his church grows in grace, in the knowledge of Christ, in benevolence and in the spirit of cooperation, then we may know that the pastor is leading in the right direction. If the church does not grow, then we may know that the pastor is leading in the wrong direction. Brother pastor, let us aspire to good leadership.

A Report on Missions.

The following report was read by Rev. J. J. Mayfield at the Lauderdale County Association. We reprint it as a very good model for mission report to our association:

Of all the strange things under the sun, no phenomenon is more anomalous than an un-missionary Christianity. With a missionary God above us, a missionary Bible before us, the blood of a missionary Christ upon us, and His Spirit within our hearts, a sacred missionary trust in our keeping, and the myriad voices of manifold missionary needs resounding in our ears, the Christian who ignores the missionary obligation is guilty of disobedience to a Heavenly Father, disloyalty to a Sovereign, ingratitude to a Savior, dishonesty in administering toward his fellow man.

In many and marvelous ways God has shown His approval of the missionary propaganda. He heard and answered the prayers of His people for the opening of the doors and hearts. He endowed the pioneers with holy heroism that they might by "endeavoring hardness" lay deep the foundation of the work. He has honored the efforts of his far-flung battle line in sending salvation to the multitudes. And now in a manner magnificent to behold he is arousing his people throughout Christendom to the tremendous importance of the work.

Never before in the history of missions have we had such prosperity as in the past year. Notwithstanding the mighty struggle of the world war in which we are now engaged. Many have refused to give their money for the evangelization of the heathen and now we are compelled to give our sons in the bloom of their youth to die in the

defense of the principles for which Christianity stands, has stood, and will ever stand, until Jesus the King of heaven and earth, shall come again and establish in the heart of mankind the principles of universal and everlasting peace.

Work of the Boards.

Now let us examine the last reports of the three boards. The Foreign Mission Board, which is located at Richmond, Va., with Brother J. F. Love as secretary, the Home Mission Board, which is located at Atlanta, Ga., with Brother B. D. Gray as secretary, the State Mission Board, which is located at Jackson, Miss., with Brother J. Benj. Lawrence as secretary.

1. Foreign Missions.

The total receipts of the Foreign Mission Board for last year, including the amount paid on the debt and for its general work, are \$759,356.57, and including the Judson Centennial, a total of \$964,186.96. The money for current support and debt comes from the following sources; \$728,265.52 in contributions by churches and allied organizations and individuals; \$6,083.52 from bequests; \$6,700.00 from annuities maturing; \$6,000.00 from a "Northern Friend;" \$5,000.00 from the Sunday School Board, Southern Baptist Convention; \$3,175.00 from the China Medical Board.

Now what was done with the money: \$54,775.61 were used to meet home expenditures of every character, including items authorized by the convention, interests, etc., and \$529,405.03 actually reached the foreign field.

The work of the board: The number of our churches total 458, with a membership of 47,161. The native contributions during 1916 were \$132,371.00. There were 6,347 baptisms. We have 307 foreign missionaries and 809 native workers, who conducted 474 schools of all grades, which has an enrollment of 12,930 students. Our 15 medical missionaries treated 67,556 patients.

2. Home Missions.

Total receipts of Home Missions last year; the total receipts of the board for all objects were \$474,792.00 while the administration costs were \$22,638.00 or only 4.7 per cent.

The work done: The board reported 37,724 baptisms, 22,945 of which were creditable directly to Home Missions, while the rest were creditable to co-operative agencies.

The Southern Baptist Convention at New Orleans instructed the Board to pursue its work on the basis of an appointment of \$505,193.00 and the annual meeting of the Board in June planned the year's work on that basis. It is the first time Southern Baptists have undertaken to raise half a million for Home Missions, but the abounding needs and opportunities call for it.

3. State Missions.

Total Receipts of State Missions: The State Mission Board received last year from all sources \$38,022.41, and this was disbursed as follows: Pastorial support, \$16,456.85; enlistment, \$4,855.00; Sunday school and B. Y. P. U. work, \$3,671.23; Associational Missionaries, \$1,589.02; Woman's Work, \$2,148.38; Convention purposes, printing minutes, paying recording secretary, etc., \$350.37; of

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Thursday, September 27, 1917.

CLARKE COLLEGE NOTES.

The college opened its ninth session on Tuesday the 18th. Dr. West, pastor of the Newton Presbyterian church conducted the devotional exercises, after which we were favored with a most excellent address by Rev. J. E. Wills, of Raleigh, Miss., returned missionary from China.

The enrollment at the opening was just a little less than last year, but students continue to come and we hope to see the enrollment soon approximate that of last year. We are glad to state that we have more girls than last year and we are hoping for still more.

The student body as a whole is a promising set and after just these few days we are right down at steady work.

Let me state that we have some attractive propositions for any boys or girls who are wanting to attend a good school and find themselves embarrassed by a lack of funds. Confer with me at once.

With best wishes for all our work, I am
Hopefully,
BRYAN SIMMONS.

MISSISSIPPI WOMAN'S COLLEGE.

On Friday night, the 6th, public opening of the Woman's College took place. The exercises were very simple, Miss Agatha Moncure and Miss Ethola Frost, of the Piano Department, rendered instrumental solos; Mrs. Luella Gibson Joiner, of the Voice Department, sang two selections; Mrs. Kate Downs P'Pool read two numbers; Miss Annie brother, assistant piano teacher and Miss Laura Peters, teacher of violin, were unable to be present. Mr. W. Edward Davies representing the War Department Commission on training camp activities gave a fine talk on the scope of the Commission. Major Jackson Morris, of Camp Shelby, made the principle address of the evening upon "The War and the College Woman." Major Morris, who is a Kentuckian and a Baptist, stirred the very soul of the great audience with his fiery and patriotic eloquence. At the close of the program it was announced that a check for \$100 had been received that day as a contribution to the Loan Fund. The enrollment was also announced as 265.

We are doing our best to take care of the great crowd of girls that came in on the opening day and of those who are coming every day now. If the State Normal College had not come to our rescue by lending us thirty cots and promising more, I do not know what we would have done. We have rented the eight room house almost across the street from the college and are equipping it with furniture. We are doing this in the hope that God will put it into the hearts of some friends of Christian education to send us \$750 to pay for the furniture. The college has not the money, but with faith we are going forward, believing that He will not let His work suffer.

The great number of students coming to the Woman's College should make every Baptist heart beat with pride. Just five

THE BAPTIST RECORD

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years old and we have students from almost every county in the state and from other states as far away as Texas and Mexico. If we had secured the new brick dormitory we wanted it would have been filled. Cannot the Baptist women of Mississippi provide it for their daughters.

J. L. JOHNSON,
Hattiesburg, Miss.

The Budget Laymen Department
N. T. TULL, Superintendent

The country church problem is not different from the town church problem, except in degree. It is largely a financial problem in either case. When you settle the financial worries of a church you solve its most vexing problem. Nearly all the difficulties that arise in church work are traceable to financial matters or some phase of financial activities. We have come to realize this fact and are setting about to apply the remedy. The remedy is found in the adoption of the budget system. With a correct understanding of the plan, and the right sort of organization for carrying it into effect, the budget system will surely solve the problem of church finances.

The Baptist State Convention never undertook a more important work than the improvement of church financial methods. It is a work that has been long neglected. Many of the churches, especially the country churches, are reporting to their associations practically nothing done financially. It would be absurd to say that these churches are not able to do more than they are doing in support of the Lord's work. Evidences to the contrary are numerous on every hand. The trouble is, we have neglected to put methods into these churches that tend to culture and develop the people in the grace of scriptural giving.

How can the country people give systematically, as recommended in the budget plan? The answer to this question is easy. The country people, as a rule, come nearer having money in their possession every day in the year, or something they can exchange for money, than do the town people. Ninety per cent of the town people work for salary or wages. They generally owe it all when they get it. Yet many of them are being taught to lay aside a portion of their earnings every week to support and advance the Lord's kingdom. When you consider the demand for farm products and the numerous articles of produce that can be raised on the farms, you are convinced that the country people could give more than they do in support of the work, and could give it systematically.

I hope the full-time pastors in the larger towns will feel their responsibility in helping to develop the smaller churches financially. You go to them faithfully to assist in revival meetings. Go to them and help them develop a good financial system. Use your laymen in this work. Make your own church an example first, a sort of demonstration farm, and then lead others to follow your example.

PAUL AND THE WOMAN.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is shame for women to speak in the church." 1st Cor. 14:34-35.

The foregoing admonitions of the Apostle Paul to the Corinthians is clearly local in its sphere and gauged largely by the customs of the age and times of Paul's ministry. It has no corroboration from any other writer of either the old or new testaments. Paul has never been referred to, either by himself or other writers as a "Law Giver" and why his version should be made to outweigh so many to the contrary is a little peculiar. God gave the "Moral Law" written with His own hand. Moses gave the "Ceremonial Law" or law of commandments under Divine instruction. Jesus Christ gave the "Law of Love and Service" but in all of these we find no such restraint placed upon woman's work. But to the contrary we find that God has commissioned women on very special and important work where they had to exercise the power of speech. We will only cite a few instances. God said by the prophet Joel, which is repeated by the Apostle Peter on the day of Pentecost, that He would pour out his spirit on all flesh; and your sons and daughters shall prophesy. * * And on my servants and on my handmaids I will pour out in those days of my Spirit; and they shall prophesy. See Joel 2:28-29; Acts 2:17-18.

It was to the Marys and other women that the glad news of the resurrection was committed as messengers to be borne to the disciples and the rest of the world. Matt. 28:7; Jno. 20:17-18.

Priscilla in company with her husband Aquila, expounded the scriptures more perfectly to Apollos. See Acts 18:24-26; Doreus was full of good works. I reckon she had to talk some while she worked. See Acts 9:36; Philip the Deacon and Evangelist, had four daughters that prophesied. Let it be remembered that, to prophesy is to teach or preach. Every reformation, either civil, political, moral or religious has been furthered by the influence of women, and their speech was their leading force. Women have three-fourths numerical predominance in christendom today, and the limiting their privileges in church work is baring progress from every standpoint.

May the Lord enlighten His people on this vital and ponderous problem is the earnest prayer of this humble scribe.

J. M. HUTSON,
Barto, Miss.

does not walk in the faith once for all delivered to the saints, for growing and going are two sides of the same process.

No one can grow in the grace and in the knowledge of our Lord Jesus Christ who

"If you love me you will keep my commandments" and "If you do the will of my Father, ye shall know of the doctrine."

The Baptist Record

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olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

HALLUCINATIONS, NIGHTMARES VISIONS.

We have had them all and that recently. We speak from no scientific study of the subject, but from our real experience. We cannot say whether these facts agree with the usual explanations, but they agree with our memory which, as we said, didn't have to go back very far. It is a hospital experience. The disease is stubborn and requires more medicine of a certain kind than we thought one patient in this country was entitled to since the suffering of Europeans draws so heavily upon it. However, the high price is some compensation and serves to quiet our conscience. As a result of this medicine we had the hallucinations, our first. All sorts of things, people, events, colors, shapes, shadows, suggestions; celestial terrestrial and subterrestrial passed in ceaseless profusion and almost unending review. They were dissolving, contortionary, sober, cheerful, grave, were particularly musical and were noisy. We were like Balaam with his eyes open or shut, it didn't make any difference. They were simply there and had to pass. They were due to shutting the mind off from its usual activities and the necessity of finding an outlet elsewhere. It may explain something of the strange doings of imbeciles; their talking to themselves, their gesticulating, shaking the head and arguing. These hallucinations have no particular relation to the common world and render one for the time being unsuited to its tasks.

As might be supposed this procession of phantasmagoria was bound to wind up in something worth while, and it did. In a few days we had become mentally and somewhat physically a perfect specimen of Egyptian mummy, closely wrapped, well gummed, sealed and dried. Physically the mummy effect was intended. The mental was incidental but for the time being unavoidable. However, it must be broken up and a nightmare seems the only route. Our mental descent was so successful that there was hardly more than an occasional pain to

THE BAPTIST RECORD

remind us of where we were. This pain was of two kinds and the first hard to locate, but resembled the sudden jerk that a boy gives to the "leader" in a chicken foot when he wishes to shut up the toes right quick. The second was if a strip had been sliced off our interior and it was undergoing the contortion which a lady gives a handkerchief when she is washing it between her knuckles. But here comes the nightmare. We found ourselves in the world walking slowly about, seeing folks that we had known, but none of them seemed to see us at all. They passed us by not in malice but because we were invisible to them. Endeavoring to call to them, this was equally resultless. It was plain that we could no more be heard than seen. We felt of our tongue and found it hard as a butter paddle which it very nearly was. Evidently we were in the world, but not of it. We wandered aimlessly about, unable to get into communication with anybody, to hear anything or to take part in anything. The world was busy but we had no business in it. Many were coming and going but we couldn't joint on to anything; couldn't even learn about the war.

But suddenly that pain came back, the one made by the lady washing the handkerchief. Three rips it gave us in the side, the inside, and we opened our eyes and seemed to be breathing. Blessing on the pain! But where were we. There in the hospital on our back, too weak and sore to turn. So we kicked three times as hard as we could, glad to be back again after such a mental somnambulation. We must get out of that nightmare.

Here comes the Vision. Abraham had a nightmare to prepare him for his vision—first the horror of great darkness, then the vision of the great furnace and of God passing between the offerings made to Him and of the voice promising the return of Israel to Canaan and the blessing of conquest and peace. Our vision was this: Of such a multitude of mummified Baptist people, out of touch with the world, the real world, the one in which God is known and graciously works. They are no part of it and have no share in its ongoing or the development of His Kingdom. They cannot speak its message. Their tongues are petrified. They do not understand its activities. The great co-operative agencies are meaningless or simply do not exist to them. They are not to be reckoned as living factors in its trials and victories. The world in which they live is a world of unreality of Arabian Nights, or Alice in Wonderland where all is grotesque, eccentric, where a dollar is as big as the moon and a calf's eye as lustrous as the sun, and men are the property of the pigs they feed. Surely they live in a monstrous nightmare, until some pain shall help them to awake. We have seen some who have suffered such a pain when they were asked to subscribe for the Baptist Record that their thoughts may be in the Kingdom. If such a pain should strike anybody you know, tell him to kick himself quick three times and come from under the spell. "It is time to awake for now is our salvation nearer than when we first believed."

Thursday, September 27, 1917.

THE UNCHANGING CHRIST.

By John Marvin Dean, D. D.

"Jesus Christ is the same yesterday and today, yea and for ever."—Hebrews 13:8.

There are times when we are oppressed and overwhelmed with the sense of change. Life is sadly observed to be so transient as to bewilder and confuse the mind. Our circumstances change. Lief itself has as its dark objective dissolution and oblivion. An appeal to the history of past ages confirms this feeling, that human existence is hardly more than a flickering illusion. Man attempts in vain to combat the law of change. The ruins of the City of Rome speak eloquently of a dozen civilizations—all the way from the ancient wall and the Acadian Rock to the mighty modern monument of Victor Emanuel, and an unutterable pathos fills the mind of the traveler who mediates upon these ambitious attempts to erect memorials and achieve a fixed place in the mind and record of human kind.

Change is the law of the entire visible world. Look as you will, the eye rests upon nothing that is not doomed to pass away. The scientist sees a hand come out over the rim of the mountains, writing across the great chasms of the sky, "The Kingdom of Nature is numbered and divided, and the hour of its decay has been fixed from all eternity."

It is this universal law of change and decay that makes the sentiment of the text one to challenge immediate attention. Men may change, and the civilizations that men erect may follow one another into dust and ruin, the very planets and solar systems may disintegrate, stars may appear and disappear life itself may be blotted out, but Jesus Christ is the same yesterday and today, yea and forever.

Christ's Person Unchanging.

1. The person of Jesus Christ is unchanging. He was of the order of Melchisedec, that mysterious figure who in the time past comes into the Scripture record, receives the homage of the mightiest character of his day, and then is lost in obscurity. We know not the father of Melchisedec and his line of descent is lost to human record. So Jesus Christ comes out of the glory into the circle of human consciousness without earthly father and, his work accomplished, departs leaving no descendant or successor. He is not only himself, but he precedes himself and he succeeds himself. Before the worlds were he was. After they have ceased to be he will shine on in undiminished reality, glory and majesty. He is the Eternal God. He is the one fixed point in the universe of God, and apart from him the soul and mind of man can find no resting place.

This was the lesson that Henry Francis Lyte endeavored to teach his own heart when, with the shadow of death upon him, he took his last walk along the shore of the sea at Brixham, looking his last upon the scenes of his long ministry. The physicians had said that Mr. Lyte must relinquish his work, leave England and seek a renewal of his strength under Italian skies. So, follow-

ing his final service in the little church, he walked feebly along the beach and gazed into a glorious sunset and then, returning home, wrote that appeal to his Lord, that has so often perfectly voiced the longings of his soul:

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me!

Christ's Program Unchanging.

2. The program of Christ changes not. It is not only in the person of our Lord, in his actual being, that the groping soul finds assurance and a rock foundation, but just as unchanging as he himself is his fixed purpose to carry out the righteous will of his Father. The program of the unchanging Lord is the redeeming and regenerating of a new humanity, and even the vast turmoil of this present hour is utterly powerless to confuse or disjoint or in the slightest degree interfere with the redemptive purposes of Christ. He whose heart is fixed upon his Lord is profoundly assured that the present days will contribute to his glory and thus to the final good of humanity.

As he scourged Israel with the armies of Titus, so he is scourging the nations today. Belgium tolerated a vicious king and, through his operations, gave a reign of horror to the Belgian Congo. Today she suffers that which she inflicted upon others. France and England combined their influence to sustain the Turk upon his tottering throne and refused to hear the agonized cry of the Armenian and Syrian Christians. Gallipoli is the finger of God. Russia acquiesced in tyranny and threw her brightest minds and finest souls into Siberian prisons. Today two millions of her sons are missing from the roster of her life. What the nations sow they must reap.

Germany is mourning her dead from Ostend to Warsaw. Her sin has been a vicious docility, less excusable than Russia's, for her light has been greater. She has rendered homage to false political ideas, and the hour of her downfall approaches. The heart of America will yet be wrung and her sins rebuked in proportion to their gravity.

Not only is the reigning Christ seen in the judgments falling upon the nations, but his mercy and grace are likewise visible. Out of this war will come untold good in civil and religious progress and even greater good will be discerned in the evangelistic and missionary epoch that will follow the conflict. Belgian and English soldiers are even now being won to Christ's colors by the thousand and ten thousand. Russian war prisoners are being evangelized. The French attitude toward Protestant missions in Africa has significantly changed and the Belgian and French officials in the Congo and in the Sudan are inviting American Protestant missionaries to occupy their territories. China has committed herself to the political policies best calculated to prepare for the evangelization of her millions. Germany is to be delivered from the evil spell of philosophic rationalism and religious formalism.

America is to be driven to her knees there to obtain a new spiritual experience for her people. Instead of regarding the program of Jesus Christ as being shattered and reversed by the agonies of this world conflict, let our faith in God's Word assure us that the present hour is one of mighty progress toward the completion of a redeemed humanity.

Christ's Passion Unchanging.

3. Christ is not only unchanging in his person and in his holy purpose, but he is unchanging in his passion.

He suffered at Calvary. The believing world has exhausted its devotion in describing, in painting, in carving Calvary, and rightly so. All hail to the poets, the artists and the thinkers who have made the cross regnant. But the cross turns both to the past and to the future. I recently saw an electric cross fastened on a church tower, blazing against the night sky and so constructed that it would first turn and face down the boulevard and then turn and throw its radiance up the boulevard. The passion of Christ existed before Calvary. Calvary was the unveiling of the unceasing suffering of God for sin. Redemption was in the creed of angels before the first man received life and before the first sin had been committed. In the center of the great circle of hallelujahs heralding the completion of redemption as described in the Apocalypse there stands the lamb slain before the foundation of the world.

Christ suffers still. His passion is unending. Hell is a place of suffering, for it is the abode of those who refuse the sorrowing compassion of God; but heaven also contains suffering, for it is there that we find existent the grieving heart of the loving God. Jesus still grieves because he still lives. He yearns over the misery and sin of today.

I have been struck by two recent representations of Christ. One was a cartoon. In it he is represented as looking down with suffering intensity upon the tenement district of a modern city. It is evident that as he sees the terrible injustice, inequality, greed, squalor and depravity of our modern social life, he is again upon a cross.

The other representation of Christ is contained in a recent poem by Martha Elvira Pettus, where he is depicted upon the battlefields of France with the "Poilus," who have amongst them a legend of a supernatural one who ministers to the wounded; one whom they call the "Comrade in White."

There is spiritual insight in this poem. Truly our Lord still suffers. He carries Calvary about with him, although he has upon him all the glory of the resurrection, and we must have fellowship with this ever-suffering Savior.

As a nation we must sacrifice in his spirit for the world's good. We must give of our money, our prayers and tears and our own flesh and blood in the mighty struggle now raging.

And we must have fellowship with him in sacrificial service to the common needs of life; service in meeting the deepest of the soul needs of humanity. The bugles are call-

ing us into battle but it must be a battle without bitterness. We must maintain our vision of the fundamental need of human kind, the needs of having revealed to the heart and life, the reality of the unchanging Christ.

Once more as I close I would emphasize the profound comfort for all our hearts in the changelessness of our Lord.

A Cornish miner was caught in the wreckage of a mine. A gallery had collapsed and shut him in and crushed him. The rescuers, cutting their way to him, at last were able to speak with him.

"Are you alone?" they cried.

"No; Christ is with me."

"Are you injured?"

"Yes; my legs are held fast by something." Then they heard him sing, with a faint, tremulous voice:

"Abide with me! Fast falls the eventide,
The darkness deepens—Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the Helpless, oh, abide with me!"

—Watchman-Examiner.

THE OXFORD ASSOCIATION.

The Oxford Association met with our church on the fourth day of this month. Hon. H. H. Creekmore, one of Mississippi's strongest and most able attorneys, was made moderator, and he presided in such a manner as to win the admiration of all present.

We strained our eyes looking for such men as Dr. Lawrence, Lipsey, and others of the "big men" type, but they evidently had heard that it is hard to have a successful association in a city, and failed to meet with us. We greatly missed you dear brethren, and the homes that had made special request for the honor of entertaining you, were very much disappointed. Hope you'll do better next time.

Our church reported 99 new members. Given for all purposes \$5,986.00 of which the Sunday School gave \$825.00, and our good women, through the W. M. U., nearly \$700. We have now a membership of 631, with more to follow. Have been here four years and five months and things get better further on. There isn't any doubt whatever in my mind but that I have the very best pastorate and people in the State—the only thing lacking is a real up-to-date good pastor.

Yours,

A. A. WALKER, Pastor.

Water Valley, Miss.

There will be another training camp for soldiers in January. It will be for those only who are in the regular or national army before the date of opening.

We have received an invitation from Dr. and Mrs. Truett, of Dallas Texas, to the marriage of their daughter, Jessie Jenkins, to Dr. Powhatan Wright Jones on October the ninth at the First Baptist church of that city. This seems according to the eternal fitness of things. Congratulations!

THE FIELD GLASS

PAUL AND PASTORAL SUPPORT.

Victor I. Masters, Superintendent Publicity.

Our Lord declared that the laborer in the gospel is worthy of his hire. Paul taught with insistent detail that he who gives his life to spiritual ministrations shall be supported by the churches.

But it is a fact that the large majority of early Baptist churches in the South did not support their pastors. Most of them neglected it. Many of them openly opposed it. Paul making tents for a living at Corinth was ever before their eyes as an ensample for preachers, and their eyes seemed tightly shut against Paul's own careful and explicit teaching that he was supporting himself at Corinth for a special reason, but that the law of the Kingdom was that (I Cor. 9:14) "The Lord hath ordained that they which preach the gospel should live of the gospel."

There was not much money in the early days in the South. The churches did not require much of their pastors—a sermon once-a-month and no pastoral work usually. The reaction was strong against the Established church taxation scheme for preacher support. Many of our people really thought a willing promise of a definite salary to the preacher was in kind like the Established Church tax. Untaught early Baptist preachers in all honesty and to their own cost often held forth against salaries for preachers. The leaven of covetousness made the average church member glad to believe them.

Thus was fastened on a people who had suffered persecution for religious liberty and an open Bible, the heresy of neglecting or refusing to support their preachers. It was a strange thing. Partly because they could farm and live anyhow, partly because the requirements of the churches were small, partly because of their love of the work, and partly from a certain lack of courage in declaring the whole truth, even when covetous church members Corinth-like, would pervert it and turn it against the preacher. Such things fastened on thousands of our churches belief in the heresy that the support of the pastor is a matter of indifference, a heresy from which the progress of Christianity is suffering untold harm in the South until this day.

If it was strange that the pioneer churches should have been squeamish about this teaching, how much more so is it that many of our churches are still unconvinced, while not a few are openly opposed to paying a pastor a living wage, in a day when the cost of living is high and material prosperity abounds. Pastors are required (Acts 6:4) to give themselves "continually to prayer and to the ministry of the Word." For this reason in the church at Jerusalem they were relieved even of the temporal cares of the church itself. But after nineteen centuries, very many of our churches are willing to receive

the ministry of men who must farm, merchandise or otherwise, like Paul at Corinth, with their own hands labor for a support.

It is because I believe there are not a few among our people who have no definite conviction on this subject, that I desire here to offer a study of the teachings of Paul. It would not be hard to produce proof that there are still among us both preachers and church members of unquestionable sincerity and integrity who do not believe in pastoral support. Tens of thousands of others are in an uncertainty from which it is greatly to be desired they should be delivered. Proof could also be adduced that many of these are willing to receive the truth, if our Baptist system would provide means for teaching them.

Paul made tents for his support while he was at Corinth (Acts 18:3). He also wrought for his own support at Thessalonica (I Thess. 2:9) and at Ephesus (Acts 20:34.) He did not entirely support himself by tent making at Corinth. He says that (II Cor. 11:8) he "robbed other churches, taking wages of them to do you service." The brethren in the church at Philippi (II Cor. 11:9; Phil. 4:15) time and again helped in his support while he labored both at Corinth and at Thessalonica.

Paul tells at least in part, why he had determined to receive no support from the Corinthian church. Writing of certain false apostles who were seeking to mislead the Corinthians, he says (II Cor. 11:12): "What I do, that will I do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we."

The context makes it clear that these false apostles were doing all they could to discredit the motives of Paul and his worthiness as a preacher. Among other things, they would accuse him of selfishly preaching for money, if they had any pretext for doing so. Like the modern Mormon, Russelite and Holy Roller propagandists, they were apparently boasting that they preached the gospel without charge. Knowing how these perverts would make a lie of the fact, if he received from the mission church a support for his labor, Paul declared that their boasting that they preached without pay should find them even as he was.

True, their boasting appears to have been false. They probably received a support, even while they loudly denied it.

In verse twenty Paul writes, "Ye suffer if a man devour you." This sounds so much like the practice of the Mormon elders and Russelites that we may easily understand it. The elders live off of the people, boast that they have no other source of support, take all they can get, and yet keep up the pretense of preaching "without pay." The Russelite boasts of his "free gospel," but through the Russelite publications, "mir-

acle" wheat, and in other ways, fattens on the converts. An effective way they have used is to comfort a well-to-do widow, stricken by the death of an un-Christian husband. When she comes under their tutelage to believe the husband happy in the beyond, she is asked for a bequest or gift to help the Russelite in teaching the glad news of irresponsibility to others. I am informed of such a case in North Carolina, where the woman gave \$5,000.

Paul pointedly refused to take any support from the Corinthians so that no man could make these poor untaught people believe he was seeking their goods instead of their souls. But he keenly recognized the danger of what he had determined to do. He sets forth in careful detail just why he had refused to require a support of them, and explicitly declares that this is not the law of the kingdom.

"Who goeth to a welfare any time at his own charges? Who planteth a vineyard and eateth not the fruit thereof? If we have sown unto you the spiritual things, is it a great thing if we shall reap your carnal things? * * * The Lord hath ordained that they which preach the gospel should live of the gospel. But I have used none of these things; neither have I written these things that it should be so done unto me." He wrote to save this church and all the churches from stumbling over his definite refusal to require a support from them. He clearly set forth that this was not the rule.

Paul says some good things about the church at Corinth. He seems with love to have sought for good things which he might say, so as not too much to confuse and discourage the faithful ones in the church, in connection with the admonitions and rebukes he felt he must give. He apologizes to them for having definitely declined to take a support from them: "Forgive me this wrong." He owns that this action on his part indicates inferiority on their part. (II Cor. 12:13.)

On the other hand, there is no indication that the church had really offered to support him. If it had, he would hardly have reminded them that he had "robbed" others for a support while he served them.

The unpleasant fact is that the Corinthian church could and did wrangle over preachers, but did not pay any of them. They perverted the Lord's Supper, and turned it into a feast of selfishness and drunkenness, but they did not pay the preacher. Lustfulness of a peculiarly obnoxious type grew up in the church, but they did not pay the preacher. They gave ear to false teachers, who questioned Paul's ability as a preacher and his authority as an apostle, but they did not pay him. They seemed perfectly willing that others should support him, or that he should make tents for a living.

Paul did not "cost" them much. Alas, their blind penuriousness cost them that spiritual discernment which would have lifted them above petty wrangles about men, and childish prejudices and suspicions, ready to be aroused by the first loud-mouthed false teacher who should come along. How much

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like they were to some churches in the twentieth century!

The crying shame of American Christianity is that it has sometimes denied and most of the time ignored this clear teaching, that it has nearly always kept the men whose teaching has opened to it the Bible and the heavenly kingdom on the border of actual poverty.

In the second decade of the twentieth century the wealth of the United States is as great as that of any other two nations in the world. In 1917 we are getting a \$2,000,000,000 cotton crop. The total produce of the farms alone in the South will be worth between \$5,000,000,000 and \$6,000,000,000. Cotton alone will be worth \$500,000,000 more than last year.

With more than forty per cent of the white religious membership in the South, Baptists will this year pay their 9,000 pastors a total of about \$4,500,000. The total support of these men, who above all others are lifting the life of the South toward higher and better things, will be less than one per cent of the increase alone of the value of the cotton crop over last year!

Before I left my suburban home this morning, a country woman in a buggy offered butter and eggs for sale at the gate. Negotiating the trade for two dozen eggs and two pounds of butter, my wife found that the caller was the married daughter of an old Georgia Baptist preacher. We purchased the stuff gladly at the war prices, and I remarked to our visitor:

"Do you know this bit of butter and eggs represents considerably more value than the average Baptist in the South pays his pastor for a whole year?"

Her wholesome face first looked perplexed. Then she said:

"It is mighty hard isn't it?"

"Yes," I replied; "it is mighty hard. How can we expect that our churches will not utterly break down for lack of pastoral service, unless we can get them to wake up to pay their pastors a decent support?"

I pass the question on to the reader, who may have done me the honor to wade through what I have written. How can we expect Baptists not to lose the great country which God has so largely given them, and with it their own self-respect, if they persist in practically demanding that the kingdom of God shall be advanced at the cost of the preachers? Shall Southern Baptists have only nickels and dimes for the church, while they spend hundreds and thousands on themselves?

Home Mission Rooms, Atlanta, Ga.

"The United States saloonless and sober would be mightier and readier to meet any foe, even with its present military resources, than it would be with the very maximum of armament and the retention of the saloon with all of its attendant vice and waste. By all means make the total elimination of liquor and its illicit allies the foremost feature of national preparedness. Modify so that it shall run 'Trust in God and keep the country dry.' — James Schermerhorn, Publisher Detroit Times, Detroit, Mich.

A BIG TASK, BUT NOT IMPOSSIBLE.

(Specially prepared for the religious press by their own representative in the office of Food Administration.)

The task undertaken by the U. S. Food Administration is certainly big enough to fire the imagination. Think of attempting to reach persuasively into twenty million kitchens, or, to put it another way, into every household in a nation of a hundred and ten million people. That is one stupendous proposition that is actually and seriously made. Think of doing this in an intensive drive of six days! That also is not only proposed, but being arranged for in most systematic and thorough fashion. To accomplish the placing of a Food Conservation home pledge card in every family, the State Food Administrator, working in close coöperation with the U. S. Food Administration, will use every available means. With this enrollment campaign in charge of the State Food Administrators, the churches have nothing to do except in the way of inspiration, and of endorsement. The enrollment drive is to begin on the morning of October 22nd.

Sunday the 21st, will be in a sense Food Conservation Day in all the churches and synagogues of the country, if they respond to the patriotic call made upon them. To all congregations the claims of Food Conservation will be presented and the home pledge card program described so the people will know what is coming, and be ready to respond. It will also be made known on that day that the weekly report cards will be distributed so that every family in every church and synagogue and congregation may be prepared to begin record keeping on the following Sunday, the 28th. For, as this implies, there are two distinct things in mind.

First, the plan is to enroll as members of the United States Food Administration every housewife or woman in charge of a family. To all members a house card will be given, to hang in a front window, so that every passerby may know where that family stands on a patriotic issue. This enrollment is to be made by the government.

Second, to the churches has been committed the task of placing the weekly report cards in every household connected with church and congregation, so that when the returns are made, the Food Administration may have accurate data, covering three months, as to the actual extent to which the conservation has been carried. To make this work possible, it is proposed that every church and synagogue have a live committee that will look after the distribution and collection of the weekly report cards, hunt up the slackers, and make the three months' report program a success. In churches where the pastors can best look after such matters, of course they would be the agents. But that the religious bodies of America will not fail to put their part of this big job through, is the confident belief of the Food Administration.

Impracticable and impossible says the ready critic. But there is nothing imprac-

ticable and impossible about it, if once we get our people to see the necessity and significance of this simple plan. For it is simple. Its size alone makes it seem appalling. Here is a chance for every individual to do a real war bit. The housewife or head of the household will perhaps make out the report, but every member of the family will have part in making the record. When it is made plain to the boys and girls that a wheatless or meatless or wasteless meal helps just that much to win the war, that will be a spur to patriotism. Meals will have a new zest, and the marvel will be that it was not realized before how amazingly good and tasty cornmeal mush and Johnny cakes and bran muffins are; how much more taste there is to oatmeal when the sugar is left off, and a pinch of salt put on; and how much better one feels when he has eaten fish instead of red meat because he wants that meat to go to the soldiers who are fighting his battles.

A big job, yes; but this is a big country engaged in a big war and with a big part of the world depending upon it for food. The Food Administration was created to do a big job, which is wholly in the interest of the people. It cannot be done without their help, and this they will give in the spirit of '76. As promoters of this big job the churches will not be found wanting.

DEPARTMENT OF CONVENTION BOARD

(Continued from page 3)
fice force including salary and expense of corresponding secretary, \$3,670.50; office expense, including printing, \$4,247.57.

With these facts before us, and the outstanding needs of the three boards, we, your committee, wish to recommend:

1. That this Association adopt the budget plan in toto as adopted by the State Convention and urge our churches to co-operate fully in the denominational plan.

2. That earnest prayer be made for Missions as represented by the denomination, and ask every pastor of the Association to preach at least one sermon each on Foreign, Home and State Missions during the coming Associational year.

3. That Mission classes be formed in every church so that our knowledge of the Mission task may be increased.

One thing might be added to that paragraph of the report which refers to State Missions and that is a reference to the work being done this year. Our work this year is laid out on a basis of \$41,000.00. With this money we are helping twenty-one churches to pay their pastors; thirty-two churches to build houses of worship; establishing a system of Theological Training Schools for pastors and superintendents; keeping five general missionaries in the field; supporting two associational missionaries; helping the negroes in their work and doing missionary work among the Indians. In addition to this we ought to have a missionary in every association in the State and we ought to be in a position to help every church which is not able to help themselves.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader. Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
 MRS. B. E. KENT, Personal Service Leader, Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

CENTRAL COMMITTEE

President—Mrs. A. J. Aven. Clinton
 Vice-Presidents—Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. F. H. Bancroft, Picayune
 Recording Secretary—Mrs. Rhoda Enochs. Jackson
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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

A MUCH APPRECIATED LOVE GIFT.

There came to this office last Saturday a gift that your secretary finds it hard to give proper expressions of appreciation for. It is a lovely electric fan. And it was presented by the W. M. U. of Columbus Association.

The superintendent, Mrs. Lide, writes: "I am so sorry that you have not had it all summer when it was so intensely warm. It may be of use a few remaining warm days this season. If it is not needed now it will be ready to give you breezy days next summer I hope. It is a gift from the W. M. U. of the Columbus Association as a feeble token of their love and sincere appreciation of your loving and efficient service in inspiring, developing and leading our Christian women in greater usefulness in our Master's Kingdom."

The fan is highly valued and adds much to the comfort of our office. But far beyond the gift itself the very depths of our heart are touched by the loving thoughts which prompted the gift.

Thank you each one, beloved, over and over again. And may the Heavenly Father give us grace to deserve and wisdom to prove ourselves worthy of your unfailing kindness.

Yours sincerely,
 MARGARET McRAE LACKEY.

Special attention is called to the article by Mrs. George B. Eager on this page today. Sister, have you seen to it yourself that your society has helped with this Training School Fund?

To our beloved Mrs. Nimmo belongs the honor of coining the phrase "W. M. U. Men." In Mississippi the honor of being the first to enroll under that head are Brethren Harry Smallwood, J. C. Parker and W. O. Hedgpath, all of Laurel. Would that we could add one thousand names to the list by October 15th!

Dear Mrs. R. E. Chambers who returned from Canton, China, last year suffering intensely from an incurable disease, has gone to her reward. Those who had the privilege of seeing her at the Convention in New Orleans will remember that though suffering she radiated blessings. These in many hearts shall live after her.

Some calls still come for the Week of

Prayer literature, and it gives us joy to send it out. If your society cannot observe the Week at the suggested time, do not fail to make some other week convenient; for surely it will help us to pray together.

Training School Pledges.

Mississippi is asked for \$7,000.00 on the Training School Fund. It was thought at the time the apportionment was made that three years would be allowed for the collection of this sum. But because we do so much dread debt, the W. M. U. requested that we reach our apportionments as soon as possible.

Your own secretary, knowing the faithfulness of her constituency, asked no "pledges." Instead she apportioned the amount among her societies and lovingly requested that it all come this year. She knew that it could be met by each society, if the matter was laid on the hearts of the sisters. She knew that it would be mighty sweet to go up to the State Convention, then to the next Southern Baptist Convention with this debt all wiped out; with the "E. Z. Simmons Memorial" fully paid up.

Some societies have faithfully met their part. Others have met a portion of their part; others have not yet been heard from. The funds should all be in hand by October 15th.

Sisters, need anything more be said? Will you not help?

ATTENTION SOUTHERN BAPTIST WOMEN!

"The sun shines bright in the old Kentucky home" and brings out the wonderful beauty of a stately white stone building at 334 E. Broadway, Louisville, Ky.

Here, truly, as Dr. E. Y. Mullins beautifully says "Thy Kingdom come" has answered itself through the love and work of Southern Baptist women, for the Baptist W. M. U. Training School now ready for use is a wonderful expression of a decade of efforts to help establish on this earth the Kingdom of God, and of his Christ.

On October 1st young women from numerous states will pass through the portals of this house of their dreams and a great workshop will begin its activities.

Now, dear women, special attention please. By October 15th a balance of \$45,000 will be needed to meet the bills for this marvel of beauty and usefulness; a very prosaic statement, but an unadorned truth. It is pledged.

This is a S. O. S. call to every state, every society, every man and women to redeem as far as possible the pledges. In this time of great prosperity can we not pour a tide of help into our treasury at Baltimore, that our brave but anxious treasurer, Mrs. W. C. Lowndes, 2114 Mt. Royal Terrace, may meet the heavy demands that your local board must make before Oct. 15th?

Let us give now until it hurts, and escape the deeper wounds that the average woman feels when she has to pay interest.

"A long pull, a strong pull, a pull all to-

gether and the goal will be reached, in Christ's name!

MRS. GEORGE B. EAGER,
 Chairman of Local Board.

LEBANON ASSOCIATION W. M. U.

The W. M. U. of Lebanon Association met at Sumrall Sept 11 with a full attendance. The women were responsive to the many calls of need from the different societies. A spirit of love and harmony and good fellowship prevailed throughout the entire meeting. It seemed to the superintendent a deeply spiritual meeting as well as full of business for the upbuilding of the Kingdom.

The morning session was given largely to the reading of reports, papers and the election of officers.

A map of the churches of Lebanon Association was placed before the sisters and they saw the need of a better system of co-operation, and they adopted the "Big Sister" method of helping the little sister church.

To successfully carry out this plan a leader was appointed to superintend each department of the W. M. U. with the view of having an A1 union in each church in the association.

The following officers were chosen: Superintendent, Mrs. R. B. Stapleton; assistant superintendent and Y. W. A. leader, Mrs. Lucia M. McWilliams; Sunbeam leader, Miss Lillian Eurie; Royal Ambassador leader, Mrs. J. S. Ellis; Girl's Auxiliary leader, Miss Sara Dean Pack. These officers form the executive committee of the associational W. M. U. and each is expected to organize her respective department in each church.

A most delightful noon hour was enjoyed by all, dinner being served by the sisters of the Sumrall church.

The organization of "Prayer Leagues" in each society was urged by the superintendent, "that God might fight our battles for us" and bring this awful war to a close.

A report on the Woman's College, and a plea that it be supported was an interesting topic and many of the mothers pledged themselves to stand by the college.

Mrs. J. L. Johnson spoke feelingly of the Training School and our duty to meet all apportionments. Many societies promised to go home and work up their suggested apportionments for this cause. At 3:30 the brethren came in to take possession, and the W. M. U. meeting was closed with an earnest prayer led by Dr. Dudley that the women of the state might reach their Training School obligations and thereby make happy the hearts of their leaders, who honored the state by assuming so large a pledge for the Training School.

It was altogether a happy, helpful meeting and the superintendent came home rejoiced because the Lord had met with us.

MRS. R. B. STAPLETON,
 Superintendent Lebanon Assn.

It has been held by a court in West Virginia that the quart-a-month law does not violate the Federal bone-dry law.

STORY-TELLING SUGGESTIONS.

Since we are thinking so much about "Story-Telling" as a means of teaching our boys and girls, I feel sure all who are working with young folks will welcome suggestions as to new ways of using stories. Recently I was invited to a delightful special meeting of a Sunbeam Band where one number on the program was "An Illustrated Story." Some of the tiniest members of the band impersonated Sunbonnet Babbies and Overall Boys, while the leader told the story of "Sunbonnet Babies in China." Each one carried some article to indicate what he or she could do to help mother; one girl carried a small broom, another a mop, another a dust cloth, and so on. The boys had a hatchet, a water-bucket, a rake, a flower sprinkler and other things familiar to them in their country homes. All they did was to sit on the platform while the leader told how pictures of Sunbonnet Babies, busy with household tasks, had given some Chinese boys and girls a new spirit towards such tasks.

It sounded very simple in the telling, and it was simple in the doing, but it had its value. The little Sunbeams, who seldom take part in a program, because they aren't big enough, felt that they were really "in it"; the older children listened to the story more attentively because there were "pictures of it right before them, and all of them must have felt new interest in the tasks that often fall to them at home. The leader said she could not use the story in the winter, when it was sent to her with the envelopes for the Christmas offering, but she just saved it, and it was the very thing for that special meeting. It's a fine plan to save story leaflets, pictures and such things.

Royal Ambassadors would have enjoyed being with me when I heard the story of "The Red Man's Search for the White Man's Book of Heaven." The leader told the story until she reached the closing paragraph in which an Indian chief rebukes the white men for giving them everything except the object of their search—the Bible. A boy wearing an Indian headdress and with an Indian blanket about his shoulders recited that paragraph with fine effect.

Such touches added occasionally to your stories will make them so interesting that they will prove a drawing card that will help you solve that problem of poor attendance. You can find excellent material for missionary stories in Royal Service, Home and Foreign Fields and Everyland. Then there are such books as Children's Story Sermons by H. T. Kerr, Missionary Programs and Incidents by G. H. Trull, and Fifty Missionary Heroes Every Boy and Girl Should know, by Julia H. Johnston.—Ethel Winfield in Religious Herald.

In favor of national prohibition during war. Believe effect on health, efficiency, and national economy by such practice would be great—Howard Elliot, president New York, New Haven & Hartford Railroad, Boston, Mass.

A PRESSING NEED OF OUR FOREIGN MISSION WORK.

(By Hendon M. Harris.)

Perhaps the most pressing need in our work in China at present is more men to meet the opportunities that are being presented on every hand. Every phase of the work is growing by leaps and bounds but the number of missionaries has not been materially increased for a number of years. The number of missionaries that have had to fall out this year on account of sickness or other cause amounted to eighteen for the past year for all the fields where Southern Baptists work, while the board was only able to send out twelve new missionaries to take the places of those who had died or resigned for one cause or another.

Practically one half of our foreign missionaries are located in China. Here are some statistics that I have recently gathered of the work done in China for the past three years:

In three years the number of church members has increased 25 per cent.

In three years the number of scholars in our schools has increased 50 per cent.

In three years the number of patients in our hospitals in China have increased about 100 per cent.

In these three years the net increase in the number of missionaries on the field has been 2 per cent.

Thus we can see that there is a great disparity between the increase in the number of missionaries and the increase of the work to be done.

At present I can think of only two ordained men from Mississippi who are in our work in China. We need to bestir ourselves and send out more missionaries and get the great cause of missions in our hearts. We will not prosper at home if we forget the work of God abroad.

It is believed by some that the next great move of Southern Baptists will be a movement to send out at least fifty missionaries during one year. What a great thing it would be if the meeting of the Southern Baptist Convention next year would authorize such a movement and send out fifty of our best youth to the far away lands. They are needed now.

An editor in the far West dropped into church for the first time in many years. The minister was in the very heart of the sermon. The editor listened for a while, and then rushed to his office.

"What are you fellows doing?" How about the news from the seat of war?"

"What news?"

"Why, all this about the Egyptian Army being drowned in the Red Sea. The minister up at the church knows all about it, and you have not a word of it in our latest. Bustle around, you fellows, and get out an extra-special edition."

Dr. Arthur B. Kinsloving, of Baltimore, says in The Churchman: "We wage no war of which we are ashamed. We sing no hymns of hate. We seek no territory by conquest.

We plan no savage reprisals even upon those who have so guiltily provoked them. Our soldiers will fight armed men—not women and children. They will not degrade the men or violate the captive daughters of the enemy. But they will strike as only strong men can. Like the knightly warriors of heroic France, like their sturdy cousins of England, Scotland, Canada and Australia, they will with manhood faultless and honor clean fight the great fight and keep the faith.

UNSPOTTED UNIFORMS.

That was a fine idea set forth in a resolution recently adopted by 400 senior engineers of the University of Minnesota. It reads as follows:

"We stand to respond to the call of the country in ready and willing service; we undertake to maintain our part of the war free from hatred, brutality or graft, true to the American purpose and ideals; aware of the temptations incident to camp life and the moral and social wreckage involved, we covenant together, as college men, to live the clean life and to seek to establish the American-uniform as a symbol and guarantee of real manhood."

Some 450 students in the schools of medicine, pharmacy and dentistry adopted the resolution of the engineers and specifically pledged themselves as their contribution to that end:

1. To enlighten men regarding the dangers of impure living and to do our share in maintaining wholesome moral conditions.

2. We register our commendation of the stand taken by the Council of National Defense that "continence is compatible with health," and placing alcoholic beverages under strict control and in creating moral zones around American troops.

3. Convinced, in view of a possible world famine, that it is immoral and absurd to waste approximately a sixth of our food cereals in the manufacture of intoxicants, we appeal to the President of the United States and to Congress to establish entire prohibition as a war measure.—The Standard.

I strongly favor complete national prohibition. I believe we are facing a serious test of our national character and efficiency and am firmly convinced that a national prohibition measure would be of transcendent importance in its effect upon the national spirit in conserving and increasing our food supply and in raising the efficiency of the nation. The plea that government revenue will be seriously curtailed should not influence action, for prohibition will induce a national efficiency which will open new and far richer sources of revenue.—F. A. Vanderlip, President City National Bank New York.

I am unqualifiedly in favor of national prohibition. The benefits which will follow its prompt adoption will make its continuance after the war a necessity.—Charles K. Haddon, Vice-President Victor Talking Machine Co., Camden, N. J.

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Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

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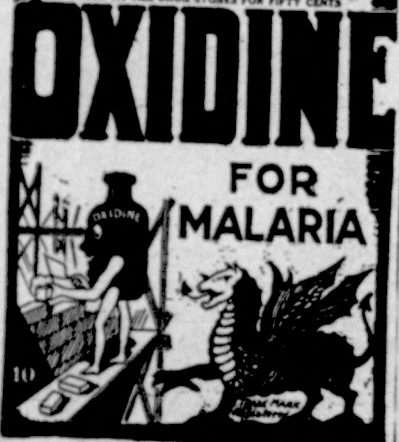
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This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for October 7.

PSALMS OF DELIVERANCE.

Psalms 85, 126.

Motto Text: "They that sow in tears shall reap in joy" (Psalm 126: 5).

Lesson Connection. — Our last quarter's study followed Judah through the successive stages of her disobedience into captivity, closing with some heroic incidents of that period. The end of the captivity is nigh. Our present lesson, which is the first lesson of this quarter, lifts the curtain and another scene in Judah's history is brought before us — that of the restoration from captivity. The two Psalms of the lesson, though doubtless written after the restoration, form a fine background for God's deliverance of Judah.

These psalms of deliverance bring before us a series of interesting pictures — blessings recognized; petitions made; confidence felt; gratitude expressed.

I. Blessings Recognized (Ps. 85:1-3).

The psalmist, whoever he may have been, was not one of those to attribute the return of the captive Jews to natural causes. Fifty thousand captives had returned to Palestine about 535 B. C. under the leadership of Zerubbabel. This was not a "happen so." The hand of God was clearly seen in the whole movement. "The Lord stirred up the spirit of Cyrus, king of Persia, that he made proclamation" permitting all who would to return. Then Jeremiah's prophecy that the captivity would last seventy years had been fulfilled (605-535 B. C.). There was not the slightest doubt in the mind of the psalmist that Jehovah God had so manipulated events that the chosen people had entered their land. So the Lord's favor upon His land was recognized clearly. "It is most wise to plead the Lord's union of interest with ourselves to lash our little boat, as it were, close to His great bark, and experience a sacred community in the tossing of the storm. It is our land that is devastated, but O Jehovah, it is also Thy land." To the psalmist the blessing of God's favor had taken three forms:

First, that of deliverance from captivity, "Thou hast brought back the captivity of Jacob." The prophets had foretold that such punishment would be inflicted on account of the sins of the people. It was inflicted. The sin of idolatry was completely cured. God's purpose had been accomplished in the chastisement. Prophecy was again fulfilled.

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filled in the deliverance from captivity.

Second, that of forgiveness, "Thou hast forgiven the iniquity of Thy people." Iniquity here is literally moral crookedness for which guilt would be an adequate expression, and describes the position of the sinful people in relation to God, on account of sin. God's forgiveness is the putting away of their guilt and the covering of their sin. "When God forgives sin He covers it; and when He covers the sin of the people, He covers it all." Only one thing then, one thing now, one thing ever, which covers sin from the all-searching eye of the holy God, the blood of the Lord Jesus Christ. The greatest blessing ever conferred upon any man is the covering of his sin in the blood of Christ.

Third, that of assuaging God's wrath toward His people — "Thou hast taken away all Thy wrath." It is sin that stirs God's nature to its depths. He is unspeakably angry at sin. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Many of these captive Jews were cured of idolatry and turned from their sin. This change in the people had the effect of turning away the fierce wrath of God. The fact that God delivered them from captivity was evidence to the psalmist of the putting away of God's wrath.

II. Petitions Made (vs. 4-7).

These verses, on a superficial reading, would seem to contradict the verses just considered. Had not God put away all His wrath? Why make petition for God's anger to cease? Had He not turned some? Had He not shown mercy? Yes, all these things. But these released captives were only beginning to realize that they stood only in the shallows of God's grace and that there were untried depths into which they must come. Not only this, but there were yet many captives not released. Only 50,000 had returned. Many yet were to be turned to God. So in view of unreach heights and depths of God's mercy, the psalmist cries mightily unto God for continued favor.

The cry comes, first, to "turn us, O God of our salvation." Along with this comes the cry for the anger of God toward Judah to cease. It is vastly more important for the sinning people to turn back to God from their sins than it is for God to cease from His anger. He will do this when sin is repented of and put away. God's anger is always provoked by our sins and when sin is let go, His anger ceases. The psalmist recognizes a supremely important fact here. There is great need of turning but only God can cause men to turn to Him. "God the Savior must put His hand to the work."

Again, the cry comes to be revived again—"Wilt Thou not revive us again?" The word revive literally means to live again and implies spiritual declension, deadness, impotency, feebleness. This is their con-



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dition. The psalmist knew what it was for the nation to be quickened. The drought of summer had been upon them and their souls were parched up. The thirsty soul cries out for the refreshing showers from God.

Finally, the plea for mercy—"Show us Thy mercy, O Lord." For seventy years the wrath of God has been witnessed. The plea is made for the scene to change to that of mercy. Surely the deliverance was mercy shown. Yes, but the psalmist cries for its continuance unto complete salvation.

III. Confidence Felt (vs. 8-13).

One characteristic of the Psalms is that they are largely human experiences brought into the presence of God. We see how men felt and acted as they came into the presence of God to worship. This portion of our lesson portrays confidence felt in God. Indeed, the inevitable sequel of earnest petition to God is confidence in Him. The psalmist had discovered, with thousands of others, that the hungry soul, though driven by winds of doubt and uncertainty, finds them all chased away yonder at the place of prayer. Confidence is restored; duty is defined; conquering faith is generated, all this and much more yonder in the secret place. Jehovah has been spoken to in earnest petition; now the petitioner will sit still at the door of mercy and "hear what God the Lord will speak." "Peace to the people," "salvation nigh them that fear Him," "mercy and truth met together," "righteousness and peace kissed each other"—these are some of Jehovah's words to the confident soul. "The exulting psalmist sees the attributes of God confederating to bless the once afflicted land." The vision sweeps beyond the afflicted nation and centers in the cross of Christ where there is the perfect meeting of "mercy and truth," the perfect union of "righteousness and peace." Gathered up into its gracious implications is the blessing for all the sin-afflicted race of Adam.

IV. Gratitude Expressed (Ps. 126: 1-6).

One of the fine elements of worship is expressed gratitude. The released captives were back in their land. At first it seemed like a dream. It was too good to be true. But when the spell was broken and the significance of the blessing had "soaked in," new joy came into the heart and a new song into the mouth. Then it was realized that the Lord had done great things for them whereof they were glad. God intends that His people shall be a happy people. This happiness grows out of fellowship with God, properly appreciating what He has done; what He is doing; what He will do, for him who continuously seeks His face. Though sometimes the prelude to happiness is tears and sorrow, joy will come on the morrow. So out of his own history the psalmist could sing with experimental joy, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

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MEETINGS OF ASSOCIATIONS.

Strong River—New Liberty (Star, Miss.)—Oct. 2.
Aberdeen—Central Grove—Oct. 4.
Walthall—Centerville—Oct. 5.
Chester—Bethlehem—Oct. 5.
Carey—Hamburg—Oct. 6.
Liberty—Rock Springs—Oct. 6.
Oktibbeha—Pleasant Grove—Oct. 5.
Louisville—Enon (7 miles E Noxapater)—Oct. 9.
Yalobusha—Garner (at Scobey)—Oct. 10.
Jones County—Bethlehem (5 miles E Laurel)—Oct. 2-3.
Mississippi—Liberty—Oct. 11.
Rankin County—Antioch (10 miles S Pelahatchie)—Oct. 11.
Hopewell—Springfield (7 miles S of Morton)—Oct. 12.
Union—Beech Grove—Oct. 12.
Pearl Valley—Harmony Ch. (10 mi. west of Philadelphia)—Oct. 13.
Copiah—Sylvarena—Oct. 16.
Coldwater—Union—Oct. 17.
Kosciusko—Providence (12 miles E Kosciusko)—Oct. 19.
Lincoln County—Lucien (16 miles W Brookhaven)—Oct. 19.
Lawrence County—Monta (5 miles west of Wanilla)—Oct. 19.
New Choctaw—Pine Bluff—Oct. 19.
Choctaw—DeKalb—Oct. 20.
Yazoo—Goodman—Oct. 23.
Bogue Chitto—Mt. Pleasant—Oct. 24.
Chickasaw—Enterprise—Oct. 25.
Deer Creek—Belzoni—Oct. 25.
Harmony—New Hope (20 miles N Forest)—Oct. 26.
Central—Bowmar Ave.—Oct. 2.
Montgomery—Kilmichael—Oct. 16.

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LEAKESVILLE, MISS.

Recently I had Bro. Chas. German, of Vinegar Bend, Ala., with me in a meeting at New Salem. Though we labored under very trying difficulties caused by sickness and frequent rains, the Lord added 5 to the membership of the church. Three of these await baptism. Brother German is a man of sterling qualities and we learned to love him in spite of his name (German). It will be a joy to the association to have him again.

Last Saturday we closed our meeting at Pine Level. Brother Stephens of the Highland church, Meridian, was with me. He preached with great earnestness and in the power of the Holy Spirit. Fourteen were added to our church. Of this number there were eight grown young men. The pastor's heart rejoices in this victory for the Master. Brother Stephens is greatly loved by the people of this association. He has been holding meetings down here for the past six or seven years. Only a strong man can repeat himself year after year. I baptized 11, as a visible result of the meeting—eight men and three girls.

Brethren, I need your prayers as I labor on this great field for the Savior, trying to instruct and lead this great people.

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THE WAR DUTY OF BOYS. Return to School.

The officials of our government, military leaders of the land and presidents of colleges all agree that the war duty of the boys of our country under twenty-one years of age, and those older who have not been drafted, is to return to school or college this fall, if possible. Many boys are asking the question, how they can best serve their country in time of war. The greatest service that can now be rendered to our land by boys is through earnest, faithful study in schools and colleges, in order that they may be fitted for a greater service that may be demanded of them in the future.

The present war is not a war merely of numbers of soldiers and sheer brute force. It is a war of trained men. "The American Boy" describes it as "a war that is fought largely by mathematicians, skilled mechanics, electricians, aeronauts, seamen, chemists, sanitation experts, surgeons, business men. Thousands and thousands of these educated leaders in the war have been killed or lost to the service through wounds; other thousands may be destroyed. Who will take their places if the war continues long? Certainly it will not be the boys who have dropped out of school."

Secretary of War Newton D. Baker says:

"The most useful thing a high-school boy can do is to finish his course, because the nation in the next years will need all the trained men it can find. It follows that a boy should be training himself for a productive career, at the same time keeping his body especially fit for military service which he may be called upon to perform when he is old enough. He should certainly be preparing himself to understand the meaning of this great war and the reasons why America is fighting, and the kind of peace we and our allies mean to establish."

Secretary of the Navy Josephus Daniels says:

"The boys who have a good education have an immeasurable advantage over those who are so unfortunate as to be without it, and any boy who has the opportunity to complete at least a high school course and fails to do so is making the greatest mistake of his life. The present war conditions only emphasize what has been said. To boys who are entering the senior year of high school this fall, I would say that they are finishing their school days in what will be the most momentous year of the present age, for the United States and for the world. It is a time to think seriously and work earnestly. Boys too young for military service now should be studying and training when practicable so that when they become of age they will be better trained if called upon to serve than their elder brothers were. But let us not forget that were. But let us not forget that boys still need to play, and must not be allowed to mature too fast, and let athletics and social activities be not overlooked this year, if our high school boys are to receive a normal and well-rounded development to fit them for the difficult years before them."

Colonel S. E. Tillman, of the United States Army, superintendent of the United States Military Academy, at West Point, says:

"The importance of completing the high school is greater this year than ever before for the greater majority of boys; only the most urgent conditions should withdraw any boy from school. In justice to the government as well as to themselves they should finish their courses. The public defense when necessary is the paramount duty of every citizen in the country; each should be prepared and ready to do his part, and the majority of high school boys can best make this preparation under present circumstances by finishing their courses, while at the same time informing themselves, as fully as possible, of current events, and when possible learning some of the elementary duties of the soldier."

A prominent educator, Dr. John H. MacCracken, president of Lafayette College, says:

"It is a great thing to cultivate the 'habit of success'—the habit of completing what you undertake, of seeing a thing through. The boy who leaves high school at the end of the third year does not lose twenty-five per cent of it. Because of the great destruction of educated men in the war, the world's need of educated men in the years immediately before us will be greater than ever. The world must be rebuilt; engineers will be needed to build it. New forms and policies of government must be devised, men liberally educated are the only ones who will be able to grasp the problems in all their fulness. Economic strife will be severe, only the trained mind will be able to win. Every American boy, if he wants to help his country, who has a chance to complete high school and go on to college or technical school, should take advantage of his opportunity and make the most of himself. Eyes front! It is hard to go quietly about ordinary business when the nation is waging the greatest war in history. Every senior should learn the first thing the man drafted for military duty has to learn—to do the day's task even if he does not see its relation to the great objects of the war."

Major-General Leonard Woods says:

"Every boy should finish his school course. We shall secure more men under the draft than we can arm at the present time. The individual obligation on the part of each and every citizen for service is manifest, but the boys should remember that they are now serving in the best possible way by preparing themselves to serve more efficiently when the time comes. What we want now is for the boys in school or college to finish his education in order that we may have each year a dependable output of well educated and well trained young men. It is a great mistake for partly educated young boys to rush to the colors now. We don't need them. It is very important they should finish their education."

Dr. W. O. Thompson, president of Ohio University, says:

"There is no good reason for believing that the war will end before June, 1918. The present senior class therefore will probably graduate in war conditions. They will have

WOULDN'T YOU LIKE TO GET RID OF THAT CATARRH?



Well, here is your opportunity. I am going to give away, during the next ten days, two thousand packages of Gauss Combined Treatment to those who need it, and if you want relief, sign the coupon at the foot of this notice, and the free package will be forwarded to you at once by parcels post.

I want to prove to you that Gauss Combined Treatment will relieve your catarrh. The method is effective, because it strikes at the root of the trouble and gives permanent relief by removing the cause. This is the only correct way to treat catarrh and if you want quick and lasting results, send at once for the free package. Fill out the coupon below and package will be sent to you by return mail.

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doesn't become you and it is as unruly as it is unbecoming. The hair should be soft and light and should hold its original luster when it is healthy. The quickest and surest way to deprive the hair of its original luster is to leave it alone to look out for itself. Each separate hair is an individual delicate structure in itself and every hair on your head, in order to contribute its share of beauty should be perfectly fed with the natural hair oil, which comprises its food. Starve your hair and like anything else it will die. Feed your hair with nature's hair food, "La Creole." This excellent hair food, first discovery by the Creoles of Louisiana fifty years ago and preserved by them, proved a treatment from which sprang their reputation for beautiful hair. It has since been offered the public and has served to beautify the hair of thousands of the tasteful and fastidious.

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abundant opportunity to enlist if they so desire. It may be that the country by that time will be forced to lower the conscript law below the age of twenty-one. If, however, that condition should not obtain, the demand for young men in the industries and in the professions will be greater than at the present time. I can imagine no greater opportunity before a young man than will open before him in the next one or two decades. Into that opportunity unprepared men will go with slight hope of success."

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TWO MEETINGS.

I began my meeting at Fairview church on the second Sunday in Aug. with J. W. Hickerson doing the preaching. This church is in Carroll County, Montgomery Association. Brother Hickerson is a great preacher and teacher. The results of the meeting were 19 additions to the church, eight by letter, eleven by baptism and the church greatly revived.

Rev. Jack Cranford and Rev. J. C. Parker helped a week each in the meeting at Wausau, Laurel. The church had a spiritual uplift and three additions. Two by baptism and one by restoration.

W. R. ALLMAN.

Ugh! a Dose of Nasty Calomel

It Salivates! It makes you sick and you may Lose a Day's Work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick, I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.

Renwar Relieves Rheumatism.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, Nashville, Tenn.

KOSCIUSKO ASSOCIATION.

The Kosciusko Association will meet at Providence church six miles from Ethel on Aberdeen branch of I. C. R. R. It will meet Friday at 10 a. m., October 19.

Brethren coming from a distance will be met at Ethel if they will write Frank Bailey, Ethel, Miss., Route No. 1 and let him know just when they will arrive.

Trains from the west arrive at Ethel at 8:30 a. m. and 6:30 p. m. From the east 10 a. m. and 6 p. m.

W. A. ROPER, Mod.

I begin my meeting at Colla church, Carroll County, Yazoo Association the third Sunday in August. Geo. F. Barton, of Winona, doing the preaching. Three additions to the church, one by letter, two by baptism.

W. W. MOORHEAD.

I have assisted in nine meetings this summer with the following results: I have preached 79 sermons, received 51 for baptism, 31 by letter and the church generally revived, and most of the churches invited me back for next year. May the Lord bless the Record and all of its readers.

Your brother,
J. A. LEE

CASCILLA.

During the second week of August it was the privilege of the people of New Goshen church in Tallahatchie county to listen to the eloquent and inspiring preaching of Rev. S. T. Courtney, who was helping Brother Martin, the pastor, in the meeting. Six members were added to the church through baptism. Reluctantly did the people say good-bye to Brother Courtney, and all wished him God-speed in his work. He will long be remembered by his friends here. All the people will gladly welcome Brother Courtney back when it is possible for him to leave his work.

T. M. Ross.

CENTRAL ASSOCIATION PROGRAM

On Tuesday the second of October, Central Association will convene with Bomar Avenue church, Vicksburg, with the following tentative schedule of exercises:

Tuesday Afternoon.

- 3:00—Devotional exercises.
- 3:10—Enrollment and organization.
- 4:00—Aged Ministers' Relief.
- 4:30—Sunday school and B. P. U.
- 5:20—Appointment of committees and adjournment.

Tuesday Evening.

- 7:30—Woman's Work.
- 8:00—Associational Sermon.

Wednesday Morning.

- 9:00—Devotional exercises.
- 9:10—Christian Colleges and Ministerial Education.
- 10:10—State and Home Missions.
- 12:00—Announcements and adjournment.

Wednesday Afternoon.

- 2:00—Devotional exercises.
- 2:10—Round table discussions on Country Church problems.
- 3:10—Publications.

- 4:00—Temperance.
- 4:20—Miscellaneous business.
- 5:00—Nominations and adjournment.

Wednesday Evening.

- 7:00—Hospital and orphanage.
- 8:00—Foreign Missions.
- 9:00—Adjournment.

Committee.

W. T. GOBER,
O. B. TAYLOR,
A. J. AVEN, Chrm.

BLUE MOUNTAIN.

Yesterday was a red letter day with the Lowrey Memorial church.

We ordained to the full work of the gospel ministry Brother Norris Palmer, who is one of the best and most promising young men in this section of the State. He spent last year in Mississippi College and is to go back and finish.

For many years this church has felt the need of a pastor's home. Therefore, yesterday we bought one of the best and most up-to-date homes in Blue Mountain. The house has eight rooms, and is almost new, and has every modern convenience. The church and pastor are happy.

W. E. FARR.

Mississippi Woman's College

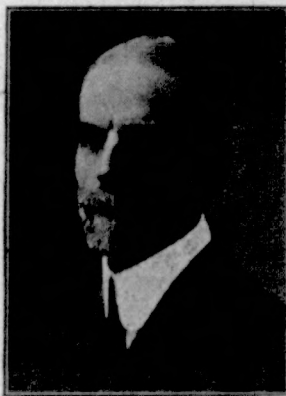
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The simplicity of the book makes it desirable and suitable for every theological student, old or young, without respect to his educational advantages.

It is to be used as a text-book in both of our Theological Seminaries—Louisville, Ky., and Fort Worth, Texas.

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Baptist Sunday School Board

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OUR SUMMER AT NASHVILLE.

The close of the summer brings the Sunday School Board to the end of a distinct period in its history. It has been manifest to us all for some time that the board was facing new conditions. Its business has grown and is still growing and its activities are constantly enlarging. Necessarily it must be reorganized so as to meet these changing conditions. At the annual meeting of the board in June this fact was emphasized and plans were made for a general reorganization of the board's work. The summer months were set apart to this task and we have now completed the working out of our plans.

Our building had to be renovated and readjusted. It has been painted throughout; the entire fourth floor fitted up for the editorial department; the old merchandise room transferred to the third floor, and the whole of the space on the second floor from street to street made into offices, the order department being given quarters on this floor; the bookkeeping department on the first floor has been moved back to the quarters formerly used by the order department, and the large front room on this floor has been fitted out for a display room where books, periodicals, supplies, etc., will be kept on display and for sale. Our two mailing rooms have been refitted and made more efficient.

We are now admirably equipped for carrying on our work so far as quarters are concerned. We have only two rooms in our building at present unoccupied and the board seriously considered adding a new story to the rear section of the building, but this was postponed for another year.

The business organization has now been adjusted about two general departments. The order and mailing department is in charge of Mr. M. E. Dunaway, while Mr. H. C. McGill has been given charge not only of the sales department, but also of the general bookkeeping department. During the summer months we have also had an expert working upon our bookkeeping methods and our general system of doing business. The result we think has been eminently satisfactory. We have now installed a modern bookkeeping system, by which we can know the exact condition of our business at any time. We have also greatly facilitated our systems of handling business. We shall be greatly surprised if we are not able with the new quarter to give much more prompt and effective service than in the past—yet, in common with all employers, we find the scarcity of men workers presents daily problems.

Our editorial department was also entirely reorganized with the coming to us on the first of August of the new editors. As has been stated above, the entire fourth floor has been set apart for this department, with the clerks and stenographers necessary to their work, and including the Home and Foreign Fields. After one month we have cause to be more enthusiastic than ever over the present editorial organization. The brethren have taken hold of their work in a fine way and we are now all working together effectively and

smoothly. We have found the expedient of having an editorial council a most useful device and a delightful fellowship. At frequent intervals we sit together around a table discussing each other's plans and the general work of the departments. I think the results will more than please those who anticipated so much from the new arrangement. It is my privilege to know the editorial workers of the various publishing houses of the country and I count our new force to be the equal of any.

According to the general plan adopted by the board at its last meeting efforts have also been made to co-ordinate more closely the activities of our field workers. It was then decided that there should be at least two annual meetings of the field workers held in Nashville for a general consultation about the work. On the 28th of August the B. Y. P. U. field men came for a conference, spending the whole day, and on the 29th the Sunday School men and the two women workers again held session covering the day and into the night, when they met with the field work committee of the board. I think all these field workers realize in a new way that they are a most important part of the board's work, and those of us who are at headquarters feel that we are in closer touch with them. Some plans made during these conferences will bring forth much good fruit in the days to come.

We have also opened during the month the new office for our organized class department, with Mr. H. L. Strickland in charge. This work has been cared for in the past through the office of Dr. P. E. Burroughs, the educational secretary. The teacher training work, of which he has charge, is more than enough for one man and so the work has now been separated. Mr. Strickland has taken hold with great vigor and his plans as submitted promise new developments along the line of the organized classes. Before being assigned to this work he had many engagements which will take up his time during the fall to a considerable degree and will hinder his new work somewhat.

In the meantime our business has continued without interruption and we have made considerable increase. Special demands are drawing heavily upon our resources and our appropriations for the first quarter to benevolent work of various kinds will amount to over \$7,000.00 more than for the same period of the preceding year. Increasing costs face us, but we hope to keep up all our benevolent work, and to let no real need go unmet.

As stated above, the work of reorganization carried on this summer marks, as we hope, the end of a period and the beginning of a new one. We enter upon our fall work more fully equipped than ever from the material side and so far as workers and organization is concerned. We must now take up many questions relating to the board's greater work and service. We are all of us one in our purpose to make the Sunday School Board a greater help along every line. We trust that no service of the past may be lessened and that new lines of service may be opened and entered upon.

I. J. VAN NESS.

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ASTHMA, BRONCHITIS,
HAY FEVER and CATARRH

We have issued a special pamphlet on Asthma, Bronchitis, Hay Fever and Catarrh. The cause of these ailments is explained, and the successful drugless method of treatment employed at the Sanitarium is fully described. A copy of the pamphlet will be sent free to any address on request.

The Biggs Sanitarium, Asheville, N. C.

DOWN IN THE DELTA AGAIN.

Have been down, as I told you before that I would be, in the Delta again. This time I helped that "Prince in Israel" whom we all love for his sterling worth, Brother E. L. Wesson, at Belen. God gave us a gracious outpouring of the Holy Spirit and a deep work of grace was done. Brother Wesson is the most loved and honored man in the town—all denominations heartily co-operating with him in his splendid work there. He certainly knows how to make the visiting preacher feel perfectly "at home." We had but eight new members added, but nearly every one there is a member already.

On the fourth Lord's Day we begin a meeting with Brother Mason and his people in Carrollton. Re-

member us in your daily talks with God that His will and nothing else in this round world may be done through us while there.

Sincerely,

A. A. WALKER.

Water Valley, Miss.

DR. GILBERT DOBBS.

Dr. Gilbert Dobbs, who has been preaching at our church very acceptably for two months, has decided to spend his time for a while in evangelistic work. He is therefore open for engagements for revival meetings. I can cordially recommend Dr. Dobbs to all who are interested. His address is 295 Buena Vista, Memphis.

BEN COJ, Pastor,
Central Baptist Church,
Memphis, Tenn.

PEDOBAPTIST COFFEE.

(Found somewhere by Brother J. C. Riser, Aberdeen, Miss.)

Here is a pleasant story
Which I will tell in rhyme,
About a certain preacher
Who lived in recent time.

He was a circuit preacher,
Of good Pedobaptist brand,
And rode the finest circuit
In all this blessed land.

At one of his good charges,
Some members, not a few,
Became right sorely troubled
About the word "INTO."

The Good Book said quite plainly
(Acts 8) "They came unto,"
And "went down into water,"
As Christian people do.

The parson preached a sermon,
With zeal and power and might,
And to his satisfaction
He set the passage right.

"Into there don't mean into,
But AT or NEAR or BY;
They went down to the water
And got a small supply."

How near this place of worship
There lived a Sister Brown,
Who for her splendid cookery
Had gained a great renown.

Her yellow-legged chickens,
Her luscious cakes and pies
Oft made the circuit rider
Roll up his weeping eyes.

And her delicious coffee,
On all the circuit round,
The preacher oft admitted
Its like could not be found.

So when he preached a sermon
Of extra power and length,
He loved at the Brown table
To rectify his strength.

But Sister Brown was a Christian,
The stoutest in the land,
And oft reproved the Pedobaptist
For changing God's commands.

She heard Brother Jones' sermon,
And thought the subject o'er;
But asked him home to dinner
As she had done before.

She ground the good brown coffee,
(The kettle steaming hot),
And put it AT not INTO
The famous coffee pot.

She poured Brother Jones a cup full
(I think it was no sin);

"Why, sister, you've forgotten
To put the coffee in."

"No, No, Br'er Jones, that's coffee,
I ground a good supply,
And then down by the kettle
I put it AT—NEARBY.

By logic of your sermon,
(I thought it rather thin);
If AT or NEAR means INTO,
I put the coffee in.

If you will strictly promise
No more such stuff to teach,
Nor dodge God's plain command-
ments
When you attempt to preach,

I'll go and make some coffee,
Just to the Bible dot,
And I will put the coffee
INTO the coffee pot."

MY MEETINGS FOR THE SUMMER.

Maben—Time, 2d week in July.
Dr. J. E. Caswell, preacher, good
crowds, financial condition of the
church improved, no additions.

Mayhew—Fourth week in July.
Pastor doing all the preaching, good
attendance on the part of the church,
no additions.

Center Hill, Monroe County—
Fifth Sunday and week following in
July. Revs. M. K. Thornton and
Chas. Neelson, a great meeting, 27
additions, 25 for baptism, the church
left in first class shape.

Pine Bluff, Copiah County—First
Sunday in August. N. A. Edmonds,
pastor; J. L. Hughes, preacher for
the meeting, 8 additions, 6 for bap-
tism, congregations large, church in
good working condition.

Blythe's Creek—W. E. Findley do-
ing preaching, 2 additions for bap-
tism; church very much helped.

Woodland—Third week in Aug.
Pastor doing the preaching. A fine
meeting; 5 boys added to the church.
Church very much encouraged and
in good working order.

ing. A fine meeting. ETAOINSHRDL
Arbo, Lee County—Fourth week
in August. Rev. J. R. Gregory, pas-
tor, J. L. Hughes doing the preach-
ing, but the pastor was absent dur-
ing all the meeting. Good crowds;
no additions.

Evergreen, Winston County—J. L.
Ward, pastor. J. L. Hughes doing
the preaching from Monday night.
Good interest on the part of the
church; one addition by letter; big
big congregations, time September,
second week.

The Lor dhas been good to me this
year and I praise Him for what He
has done for me.

Yours for service,
J. L. HUGHES,
Maben, Miss.

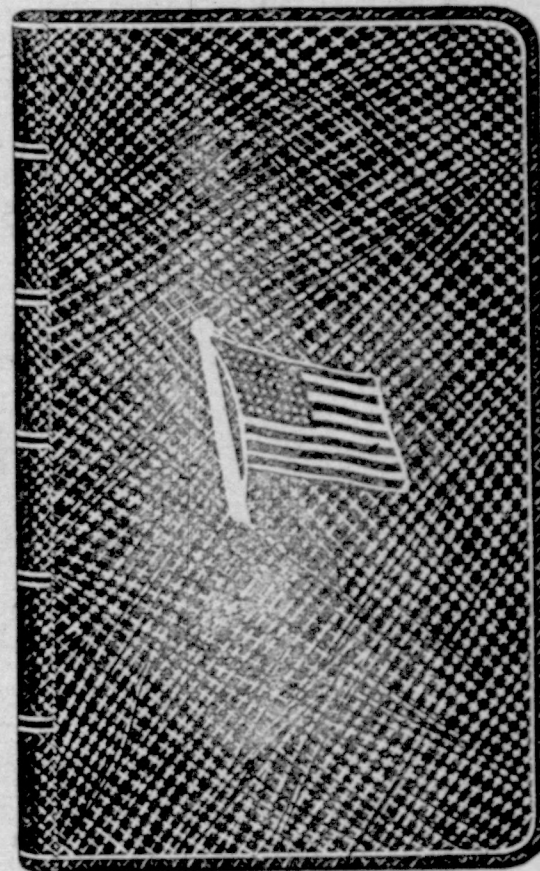
MORE MEETINGS.

My first meeting was with Pleas-
ant Grove church, Lincoln county,
the fourth week of July, Brother J.
E. Barnett, of Prentiss, preaching.
The results were four additions by
baptism and the church greatly
strengthened.

The fifth week of July I assisted
Pastor R. L. Bridges at my old home
church, Antioch, Simpson county.
The Lord was with us in great
power in bringing two of my bro-

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American Standard Version



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Helps to eradicate dandruff.
For Restoring Color and
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HINDER CORNS Removes Corns, Cal-
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feet, makes walking easy. 15c. by mail or at Drug-
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WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills
and Fever. Also a Fine General
Stomach and Lining Tonic.

thers and one woman to Christ.

Brother J. E. Barnett assisted me
at Mars Hill in a six days' meeting.
There were large congregations and
much interest manifested and 15 ad-
ditions—10 for baptism. The church
voted for Brother Barnett to be with
us next year in our meeting.

My meeting at Arlington began
the second Sunday in August, Bro-
ther G. E. Darling, of Brookhaven,
preaching. There were one addition
by baptism and one by letter.

The fourth Sunday in August I be-
gan a six days' meeting in Wilkin-
son county, where I labored four
years and four months with Dry
Fork Union church. There were six

additions—four young men, one of
whom was drafted into service, and
two girls by baptism. This was the
most spiritual meeting I have ever
held in the county. I did the bap-
tizing, as Pastor J. J. Cates had left
the field.

This has been the greatest year's
work, spiritually, of my ministry. I
have received an addition to some
one of my churches every month of
this year. Received a fine young man
for baptism yesterday.

G. W. GATES.

Summit, Miss.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

THE WINNFELD (LA.) B. Y. P. U.

The meeting at Winnfield (La.) with Pastor L. D. Posey closed last Sunday. There were 33 additions to the church.

I found some things of special interest about Brother Posey's field of labor. In the first place, he is located at one of the strategic points for Louisiana Baptists. Winnfield is the county seat of Winn parish, with a population of 3,500. The Baptist church there has a membership now of approximately 500. Pastor Posey has done and is doing a fine work there. He has been on the field about 20 months, and some 200 have been added to the membership of the church besides progress along many other lines.

Another feature of Brother Posey's work which impressed me greatly is his development of his young people. He has a wide-awake young people's union of more than 50 members. Their interest and development in the work are little short of phenomenal. I traced this marked success to two things: Brother Posey's unflinching interest in his young people; his methods of B. Y. P. U.

It is particularly with reference to his methods that I wish to say a word. In my judgment one fundamental defect in our B. Y. P. U. literature is in the nature of the programs for the young people's meetings. The programs, for the most part, do not encourage personal effort. The discussions of topics are too full. The members of the union simply carry out the programs by treading and reading from the quarterly assigned parts. I am aware of the fact that this is not the way the programs are intended to be carried out. But as a matter of fact, this is the usual way. As a result this mechanical way of doing things does not appeal to many red-blooded boys and girls. Pastor Posey has hit upon a plan which, I believe, cures this defect. It has done it in his own union. The method is simply this: Brother Posey makes out his own program. He ordinarily takes a Bible topic—history, doctrine, or character—and develops it from every angle, assigning Scripture references to each one on the program, and asking that some special phase of the topic be presented in the light of these passages. The doctrinal discussions of the B. Y. P. U. quarterly are nearer this method, but for the outline discussions which are usually read from the quarterly. I believe our B. Y. P. U. editors should incorporate this principle in our quarterlies.

M. O. PATTERSON.

VARIOUS MEETINGS.

Editor Baptist Record:

On Thursday and Thursday night and Friday and Friday night I preached at Smith's School House at Adell; and on Friday night Brother A. J. Easterland and myself organized a church. We only had four letters and 15 came under watchcare of the church until they could get their letters, and 12 joined for baptism. They are arranging to build a church at once and they bid fair to have a strong church.

I went from there to Oakgrove,

La., and began a meeting with J. H. Hall on Saturday night. I preached sixteen sermons until Thursday night. The town and community was greatly revived. We had overflow crowds at every service. After the first day there were 45 accessions to the church, 30 for baptism. I agreed to hold another meeting for them in November.

D. W. MAULDER.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A TRIBUTE FROM REV. A. M. BROADFOOT.

Dr. Charles A. Kincaid, of Scott County, Miss., was born December 12, 1836, and passed away sweetly and gently from earth at his home, "The Oaks" on May 31, 1917.

It was my privilege to be intimately associated with Dr. Kincaid for four years during my pastorate at Contrell M. E. church near "The Oaks."

Dr. Kincaid taught the Bible class in the Union Sunday school in my church for many years and during those years I learned to love him and that love was mutual. I never had a more loyal friend than he. He was a member of the Baptist church at Ludlow, Mississippi, and loved fondly the people there.

Belonging to a family exceptionally intellectual, learned and refined, his educational advantages were of the best. He finished his literary course at Madison College in Sharon, Miss., this being at that time one of the finest institutions of learning in the state.

He graduated in medicine in New Orleans April 1st, 1859, and practiced his profession in Mansfield, La., until the South called her sons to arms, to which call he nobly responded.

He returned to Mississippi and enlisted in the gallant eighteenth regiment where he rendered most efficient and trustworthy service until very seriously wounded at Malvern Hill, Virginia, which unfitted him for further service.

Dr. Kincaid was truly a gentleman of the old school, a man of courtesy, a high sense of honor and a keen regard for the conventionalities of life that make for refinement and gentleness and these qualities rendered his companionship delightful and elevating.

He was an untiring reader and loved all that is best in literature.

Dr. Kincaid was happily married to Miss Ellen Roberts September 18, 1894, and a more congenial couple I have never known, each seemed to say to the other: "I am perfectly happy and contented in your love."

His Bible class will sadly miss him and we shall miss his genial presence, and extend to his beloved, cultured and faithful wife this expression of our love for her honored husband and our own tenderest sympathy for her in this dark hour of her bereavement.

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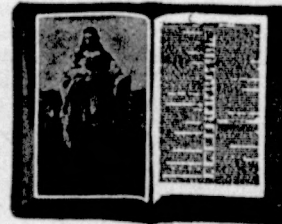
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